1:Spier E-5 (1918) 1928
NT14 Plateau Yumans NT14
Havasupai

and the forefinger of each hand filliped against the thumb, first the right, then the left. This simulates the sounds of the slipping string and the slap of the feathers on the bow.

On meeting a stranger or a long-absent friend, the Ha-va-su-pai grasps him by the hand, moving it up and down in time to the words of the greeting; and, as he lets go, lifts his own hollow palm toward his mouth, then, with a sudden graceful motion, passes it down over his heart.[1]

Running is indicated by doubling the arm, fist clenched, and working it back and forth vigorously at the side. To show wrestling, the forefingers are half locked before the breast and slowly rocked forward and back to indicate two men struggling. Trading is shown by holding up and crossing the forefingers, occasionally tapping them together; eating, or an invitation to eat, by placing the tip of the crooked right forefinger between the lips.

The wink is not used significantly, nor is it always comprehended. An injured finger is not thrust into the mouth. The Havasupai do not whistle.

Girls and women cover the mouth with the hand or a corner of the shawl when embarrassed or surprised.[2]

A yawn is covered with the back of the hand.

Women when washing their hands, wring them together, then suddenly opening the prone fists, fling off the excess drops from the extended fingers.

When women (sometimes children and less frequently men) are vexed, scorch their fingers, etc., they say *dá, dá, dá* rapidly.[3]

It is customary when fumbling for a continuity of ideas, to repeat a word almost as though stuttering.

Enjoyment of a meal, as by a guest, is shown by loudly smacking the lips from time to time.

Smoking is but moderately indulged in by the older men today, which may be presumed to be the general situation in former times. These men smoke cigarettes with a long puff and a loud closing of the glottis, much to the amusement of their juniors. It is merely a matter of leisure-time indulgence and has no ceremonial significance.[4] I do not recall learning that women smoke.

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[1] Cushing, (a), 555. I have never observed the second part of this greeting. Cushing may have incorporated a Zuñi greeting here.
[2] Also Yavapai (Corbusier, 238).
[3] Compare the Hidatsa *la, la, la* [Lowie, (a), 234.]
[4] No offerings of tobacco or smoke are made. Tobacco is not chewed

609 When I assured him no possible injury could result, he
177 yielded to my urgent entreaties so far as to consent to
152 allow me to make his sun-picture, on the sole condition, however, that I did not ask him to look at the camera, or to cease talking (he was relating some Havasupai myths at the time). His condition was what I desired, for it enabled me to secure the accompanying natural and life-like photograph.

195 In speech the Havasupai tongue is not very musical
194 or agreeable. The voices of men and women are soft and sweet, as a rule, and either when singing their rude aboriginal songs or those that they have been taught at school, they show a natural appreciation of tone that is not usual or common. In a sentence the last syllable of the last word is often a third higher than the rest of the word. This gives a singularly emphatic effect.

The voices of the men are not unpleasant, though generally they are thrown too high — head tones — to be agreeable; and as conversation increases they often allow their voices to rise to an almost querulous note. There is a good deal of the chant about it of a half-musical nature.

The women's voices are usually sweet and musical, but the language itself does not lend itself to the display of vocal sweetness. It is not a "liquid" language. It is full of crooks and twists, gutturals and harsh labials, and seems to be ground out in angles with a machine-like regularity. In some cases, the women, having imitated the querulous tone of some of the men, have developed a harshness that is disagreeable. The rapid-
192 ity with which they learn new words is remarkable.
153 Lanoman, one of the present policemen, asked me the